

A *K. G. B.*
PROPOSALL

Humbly Offered,

FOR THE
FARMING

OF
Liberty of Conscience.

Printed in the Year, 1662.

LIBERTY OF CONSCIENCE
FARMING
HUMANITY OFFERED



Printed in the Year



A PROPOSALL

HUMBLY OFFERED

For the Farming of Liberty of
Conscience.



Since nothing can be dearer unto poor Christians
then Liberty, for the free Exercise of their Judg-
ments and Conscience, which hath kindled that
fire in the Bowels of the three Kingdoms, which
all the precious Blood that hath been shed, during
these late Troubles, hath not been able totally to
extinguish: And since many of us, whose Names
are ascribed, were so profitably Instrumental in
these late Combustions, as appears all along in our Sermons before
the Honorable House of Parliament, in the Years, 1642, 43, 44, 45,
46. in exciting the good People of this Nation, to seek and maintain
their Christian Liberty, against all Prelatical and Antichristian Im-
position whatsoever. And considering, that the little finger of Apo-
stacie, from our first Love, would be a greater Burden upon our
Tender Consciences then the Loynes of Episcopacy, we being more
bound in Honour then Conscience, cannot totally desist; Neither need
any man fear, or so much as suspect, lest any inconvenience, or Altera-
tion should happen in Religion by the great diversity of Opinions,
Tongues and Languages, tolerated amongst us, unless in the great
Babel of Episcopacy that may possibly be pull'd down and destroyed
by this our notable Confusion: For if the Gospel was wonderfully
disseminated and spread abroad by every mans speaking in his own
Language, and the very Enemies thereof astonished and miraculously
brought into a belief of it; how is it likely to be now obstructed, in
the free exercise of our Spiritual Gifts with these our cloben and di-
vided Tongues?

And

And since many worthy persons (from whom we might little expect it, but far lesse deserve it) out of their Goodnesse and Clemency, are pleased to incline to some Libertie, did not some persons, Aliens and Strangers to the Commonwealth of Israel take up a reproach against us, as persons reprobated into an impossibility of submission to Principles of Concord, Peace, and Order in Church or State, never being able hitherto to come to any Consistency amongst our selves the Ark of God having for twenty years together been exposed to High-wayes Streets and worse places, for want of an agreement amongst our own Brethren, where to rest it, or how to entertain it.

If this be our Case, and could we be sure of so much favour as Saul once desired of Samuel, That the Bishops would but honour us before the People, we would in a private Christian way lay our hands upon our hearts, and acknowledg the hand of God and the Justice thereof, in turning us out of his Vineyard as wicked and unprofitable servants, and to suffer the iniquity of our heels to overtake us, Crying out with Reverend Mr. Calamy, The Ark of God is justly departed from us: But being not yet thus assured, do hope the people will yet believe these to be only Bears Skins lapst about us by Episcopal hands: And therefore, to the end that a Consistencie and Oneness of Judgment of the whole separating Brethren, and their Moderation may be known unto all men, and that the world may know, there is a spirit of Rule and Government resting in us,

It is humbly proposed, That the sole power of Granting Licenses and Indulgences for Liberty of Conscience within the Kingdome of England, Dominion of Wales, and Town of *Barnwick*, may be vested in the Persons under-named, for the Term of seven years, under the Farm Rent of an Hundred Thousand pound *per annum*, to Commence from the 25th day of *March* next, under such Rates and Qualifications as are hereafter specified.

The

The Names of the Grand Commissioners and Farmers of Liberty of Conscience; proposed on Munday, March 2. 1662.

Mr. Edmond Calamy
 Mr. Tilham, late of Colchester
 Mr. Philip Nye
 Mr. Feake.
 Mr. Stanley Gower of Dorchester.
 George Fox, Executor of the last
 Will and Testament of James
 Nailor deceased.
 Doctor Lazarus Seaman
 Mr. Dell, late of Cambridge.
 Doctor Owen
 Mr. Bryan, late of Coventry.
 Mr. Matthew Mead
 Mr. John Coppin
 Doctor Manton
 Mr. Kiffen
 Mr. William Jenkins
 Mr. Fisher, late of Kent.
 Doctor Thomas Goodwin
 Mr. Hammond, late of Newcastle.
 Mr. Peter Sterry
 Mr. Bridges, late of Yarmouth.
 Mr. Joseph Carryll
 Mr. Tombes, late of Lewes.

Mr. Leigh, late of Lombard-street.
 The Executor of Mr. Venner lately
 Executed.
 Mr. Thomas Case
 Mr. Reynor, late of Lincoln.
 Mr. Raph Venning
 Mr. Rogers
 Mr. Benn, late of Dorchester.
 Mr. George Griffith, late of Charter-
 house.
 The Executor of Hugh Peters lately
 Executed.
 Mr. George Newton, late of Taunton.
 Mr. Dan Dyke, late of Hertford-shire.
 Mr. Mayo, late of Kingston.
 Mr. Joshua Sprigg.
 Mr. Henry Jeffoy.
 Mr. Newcomen of Dedham in Essex.
 Doctor Tuckney of Cambridge.
 Doctor Cornelius Burges.
 Mr. Zachary Croston
 Doctor Holmes.
 Mr. John Cann
 Mr. Thomas Brooks.

That the Persons aforesaid, may be constituted Grand Commis-
 sioners, and Farmers of Liberty of Conscience, within the Kingdom of
 England, Dominion of Wales, and Town of Berwick, and may be im-
 powered to set up one Publique Office within the City of London, and
 to nominate and elect a convenient number of Registers, Clerk, and
 other Officers: And for the more certainty of all Certificates to be
 granted as is hereafter appointed, The said Grand Commissioners
 and Farmers may form a common Seal to be knit, and called by
 the name of The Publique Seal of the Grand Commissioners and Far-
 mers of Liberty of Conscience engraven, An Als without Ears, Bray-
 ing, with this Motto incircled Stat pro ratione libertas: And the said
 Grand Commissioners and Farmers, or any 24 of them in the said
 Office assembled, may from time to time compound and agree for Li-
 berty of Conscience, with any person or persons, under such Rates
 and Qualifications, as are hereafter specified.

That the said Grand Commissioners and Farmers, or any 4 of them, may constitute and appoint, under the Publique Seal of the Office, Sub-Commissioners and other Officers, for every Countie within the said Kingdom, not exceeding the number of 12. for each County, whereof 7 to be a Quorum, who may compound and agree for Liberty of Conscience, with any person or persons, select Congregations, Cities, Towns Corporate, Parishes Hamlets, and Villages, by the great, or otherwise, within their respective Countries, not exceeding the Rates hereafter mentioned.

Rates to be observed in all Compositions for Liberty
of CONSCIENCE.

	<i>Per Annum.</i>
A Presbyterian Minister	5 0 0
A Ruling Elder	4 0 0
A Deacon	3 0 0
A Hearer Male or Female in Fellowship to all Ordinances	2 0 0
A Common Hearer only	1 0 0
An Independant Pastor	5 0 0
A Teaching Elder	4 0 0
A Helper in Government	3 0 0
A Deacon	3 0 0
A Hearer male or female in Fellowship to all Ordinances	2 0 0
A common Hearer only	1 0 0
A Baptist admitted to the Administration of all Ordinances	5 0 0
A Preaching assistant	4 0 0
An Elder in Office	3 0 0
A Deacon	2 0 0
A Hearer in Fellowship male or female to all Ordinances	2 0 0
A common Hearer only	1 0 0
A Fifth Monarchist admitted to hold forth	5 0 0
An Elder under the same Administration	3 0 0
A Deacon under the same Administration	3 0 0
A Hearer male or female in Fellowship according to the value of his or her Estate 2 s. per l. per annum	
A common hearer male or Female according to the value of his or her Estate 1 s. d. per l. per annum.	
A speaking male Quaker	4 0 0
A speaking female Quaker	3 0 0
A common Quaker male or female	2 0 0

A Confessor	10 0 0
A Seminary or Mass-Priest at large	5 0 0
A private Mass-Priest	4 0 0
A Roman Catholick in any other order	3 0 0
A Roman Catholick not in order male or Female	1 0 0

An Officer under any Administration not mentioned in the rates
aforesaid being a Native of England, such only excepted as
stand Conformable to the Church of England — 5 0 0

A common person under any Administration not mentioned in
the rates aforesaid being a Native of England, such only ex-
cepted as stand conformable to the Church of England — 2 0 0

An Officer under any Administration whatsoever not a Native
of England, except conformable to the Church of England — 10 0 0

A private person under any Administration whatsoever not a
Native of England, except conformable to the Church of
England — 5 0 0

*Rates to be observed in compounding for Liberty of Conscience in the
particulars following, viz.*

For Liberty to assert the Popes Supremacy	10 0 0
For Liberty to write, speak, or Preach against the Government as they shall be inwardly moved	5 0 0
For liberty to keep on their Hats before Magistrates, or in Courts of Judicature	2 0 0
For Liberty to rail publicly against the Bishops and Common Prayer	1 0 0
For Liberty to refuse all manner of Oaths, of Allegiance and Su- premacy, or in Cases Civil or Criminal	2 0 0
For liberty to deny Tythes and other Church Duties	1 0 0
For liberty to expound the Revelations and the Book of Daniel	1 0 0
For Liberty to disturb any Congregation after Sermon	0 10 0
For Liberty to assert the Solemn League and Covenant	1 5 0
For Liberty to instruct youth in the short Catechism set forth by the Assembly of Divines	0 10 0

That any person or persons gifted for any the Particulars above
said, may have liberty therein either as an liberate, in private or
publique, at the Rates abovesaid.

That no person or persons be admitted to compound for Liberty of
Conscience, until he or they have first taken and subscribed the So-
lemn Protestation following, before the said Grand Commissioners
and Farmers, or their Sub-Commissioners respectively.

I A. B. do here solemnly protest, That I judg my self still bound by the Solemn League and Covenant, by the Engagement, by private Church-Covenant, or by any other Oath which I have taken ever since the year 1641. and that so far as with safety to my person and Estate I may, I will endeavour the utter extirpation of Episcopacy, and to the utmost of my power, will abet and promote all Schism, faction, and discord, both in Church and State, according to the best form and manner, prescribed and laid open in the Sermons of many of the Grand Commissioners and Farmers, before the Parliament, appointed to be Printed, and now called the Homilies of the Separated Churches. And that I will never by what Conviction or Authority soever, whether legall or Episcopall, ever consent to the Establishd Doctrine and discipline of the Church of England.

And I do likewise believe, That Liberty of Conscience was a Mysterious, yet profitable talent committed to the Churches, and that it may be lawfully Farmed out for advantage and improvement.

That no person within the Kingdom of England, Dominion of Wales, or Town of Barwick, may, from and after the 5 day of March next, use or exercise any manner of Liberty of Conscience, except persons standing conformable to the Church of England, untill such person or persons shall first take the Solemn Protestation, and shall compound with the said Grand Commissioners and Farmers for Liberty of Conscience, nor shall he be admitted or permitted to be a Speaker or Hearer, in any Meeting or Assemblies whatsoever.

That the said Grand Commissioners and Farmers of Liberty of Conscience, may have power to constitute under the Publique Seal of the said Office, a convenient number of Spiritual Gagers, who may have and exercise all such Powers, Priviledges, & Authorities, as the Gagers for Excise of Beer and Ale, have, or ought to have and enjoy, and may at any time, in case of Suspicion, enter into any house or place, publike or private, to gage and try the Spirits and Affections of any person or persons; and by Praying, Preaching, or other good Exhortation, dissuade from Episcopacie, and the Common Prayer, the better to fit and prepare them to compound for Liberty of Conscience.

That the said Grand Commissioners and Farmers of Liberty of Conscience, may have power to fine any person or persons (not exceeding the sum of 20 l for every offence, who shall, after Composition for Liberty of Conscience, and subscribing the Solemn Protestation

(7)
 on, be present in any Church or Chappel, within the Kingdom of England, Dominion of Wales, and Town of Berwick, in the time of any part of Divine Service, unless at the Funeral of his Father, or some other like occasion: or, if being present at any such occasion, he shall either respond, be uncovered, or carry himself reverently, in the time of Divine Service aforesaid.

That the said Grand Commissioners and Farmers of Liberty of Conscience, or any 24 of them assembled at the Office aforesaid, may have and exercise a Jurisdiction of Appeal in all matters relating to Liberty of Conscience, within the said Kingdom of England, and shall have a conclusive power in all matters brought before them, by way of Appeal as aforesaid.

That for the better management of all such matters as shall be brought judicially before the said Grand Commissioners and Farmers of Liberty of Conscience, by way of Appeal, the said Grand Commissioners and Farmers shall have power to constitute and appoint Mr. Oliver St. Johns, and such others, as they judge fit for their said Service, to be of Standing-Council with the said Grand Commissioners and Farmers: And the said Mr. Oliver St. Johns, being so constituted and appointed under the Publick Seal of the said Office, shall, and may be exempted and discharged from being in any Publick Office, or place of Trust or Profit, for the said term of 7 years, any thing to the contrary notwithstanding.

That if any person or persons shall happen to be proceeded against in any of the Ecclesiastical Courts of the Bishops of this Kingdome for Contumacy, for Non-Conformity, for non-payment of Tythes, and other Church Duties, for publick rayling against the Bishops, the Common-Prayer, or the Government of the Church of England, or shall speak Dprobiously or Scandalously against the Doctrine or Discipline thereof, as Antichristian, or shall maintain any Positions or Doctrines contrary thereunto: Every such person producing a Certificate from the said Grand Commissioners and Farmers under the public Seal of the said Office, that such person or persons are under Composition for Liberty of Conscience, shall actually be discharged, and all further proceedings stayed; Any thing to the contrary notwithstanding.

That if any persons shall happen to be Indicted or Criminally proceeded against in any of His Majesties Courts at Westminster, or elsewhere within the Kingdom of England, either for Treasonable Speeches or Practises, for publick rayling at the Government, or for Scandalous words against either or both Houses of Parliament, or for Transgressing any of the Penal Laws and Statutes of this Kingdom; Every such person or persons producing a Certificate from the said Grand
 C
 Com-

Commissioners and Farmers under the publike Seal of the said Office, that such person or persons are under Composition for Liberty of Conscience; and that such words or practises were not spoken or acted maliciously, but were only the natural and proper effects and product of Liberty of Conscience, shall be discharged, and all further proceedings stayed, Any thing to the Contrary notwithstanding.

That the said Grand Commissioners and Farmers of Liberty of Conscience, may have power from time to time to Ordain Pastors, Elders, and Deacons, or any other Officers under any Administration whatsoever, by the laying on of the publike Seal of the Office: Which said Imposition of the said publike Seal being received with a Certificate, shall be as lawful an Ordination, as if every such person had received Imposition from the hands of the Presbytery, Any late Usage or Custom to the contrary notwithstanding.

That the said Grand Commissioners and Farmers may have power from time to time, to set apart dayes for publike Fastings, and Humiliation and Thanksgiving; on which dayes it may be lawful for any person or persons appointed to Officiate before the said Grand Commissioners and Farmers, to stir up the people to a holy Indignation against themselves, for having by their want of Zeal and Brotherly kindnesse one towards another, lost many pretious enjoyments; and above all, the never to be forgotten Loss of the late Power and Dominion, which with the Expence of so much Blood and Rapine, was put into the hands of the Saints. And to take up for a Lamentation and great thoughts of heart, the Divisions of Ruben, That having our Sacks full, such an evil Spirit should be found in the midst of us, as to fall out by the way; might it have been with those that abode by the Staff, as with those that went out to the Battel, it had not been with us as at this day. Some starting aside, like a broken Bow, in the year 48; others continuing to bear the burthen and heat of the day untill 60, being harnessed, did then turn their backs in the day of Battel.

That the twentieth day of April next, commonly called Easter-Monday, be kept as a day of Solemn Fasting and Humiliation, for a Blessing upon these Gospel-----Undertakings, and that Mr. Edmond Calamy, Mr. Peter Sterry, Doctor Lazarus Seaman, and Mr. Feake, be desired to carry on the Work of the Day in Prayer and Preaching, before the said Grand Farmers, and that the particulars following, be recommended to their Consideration in the Work of the Day.

(9)

1. To Betwail, {
 1. All our Court Sins.
 2. Our Bishops Sins.
 3. Our Monk Sins.
 4. Our Common-Prayer Sins.

2. To Dibert, {
 1. Westminster-Hall Judgments.
 2. Our Old-Bayly Judgments.
 3. Our Tower-Hill Judgments.
 4. Our Charing-Cross Judgments.
 5. Our Tyburn Judgments.

Lastly, For deliverance from the hand of Dun; that unceremonious
 Philistine.

That the said Grand Commissioners, and Farmers of Liberty of
 Conscience, may have power to build Churches and Chappels in any
 place or places, except upon such Ground only where Churches or
 Chappels do already stand, in regard of the inconvenience of setting
 up Altar against Altar; And forasmuch as the Custom of Reading some
 part of the holy Bible before Sermon, commonly called first and second
 Lessons, hath been found fruitless, That therefore the said Grand
 Commissioners & Farmers may have power to appoint instead thereof,
 the Annual reading of those Sermons preached by many of the said
 Grand Commissioners and Farmers, before the Parliament, Upon
 special Occasions of Thanksgiving and Humiliation, from the Year
 1641, to the Year 1648: Which said Sermons may be called, The
 Homilies of the separating Churches.

That the said Grand Commissioners and Farmers may have power
 to require Mr. Gilbert Millington, and Mr. Luke Robinson, the lame
 Evangelist, to deliver up all such Articles, Orders, Books, Papers,
 and other Writings, as were transacted before the late Committee for
 plundered Ministers; and likewise, all such as were passed and transac-
 ted before Mr. Philip Ney, and some others of the now Grand Com-
 missioners and Farmers, and heretofore called Commissioners or Spirit-
 ual Tryers, to the end, the said Articles, Orders, Books, and other
 Papers may be Printed and Published, and may be kept at the said
 Office upon Record for ever, and appointed to be the Book of Canons
 of the separated Churches.

All this being done, we may upon Scripture Grounds expect, that
 the day of hope may yet be open to Us, and Our Children after Us, to
 see

see the travell of our Soules, and to lett Us into the promised Land, and to reap some of those Clusters of the Grapes of Canaan, which with so much Labour and Toyl of Body and Mind were planted, especially in the Yeares of 1641, 42, 43, 44, 45. by many of Us, and other precious Saints and Ministers of the Gospel, who are since fallen asleep, and have, We hope, reaped the Fruits of those Labours, the Lord having in that Day put a mighty Spirit into Us, & set Us as Watchmen upon the Towers of Israel, to cry mightily, Curse ye Meroze, Curse ye bitterly; the Lord Grant, That those heart-breaking Labours of Ours, those King-destroying Labours, these Kingdom-ruining Labours, those Gospel-scandalizing Labours, those Church-subverting Labours, those Soul-confounding Labours of Ours, may never be forgotten, but may be written as with the point of a Diamond, upon the Heart of the King, upon the Hearts of the Bishops, upon the Heart of the Parliament, and upon the Hearts of all the People from Dan to Beersheba, that so in Gods good time we may receive our Reward seven fold into our own Bosomes; and that the Generations to come may hear and fear, and do no more so wickedly.

4 JA. 55

So prayes,

B. G.

